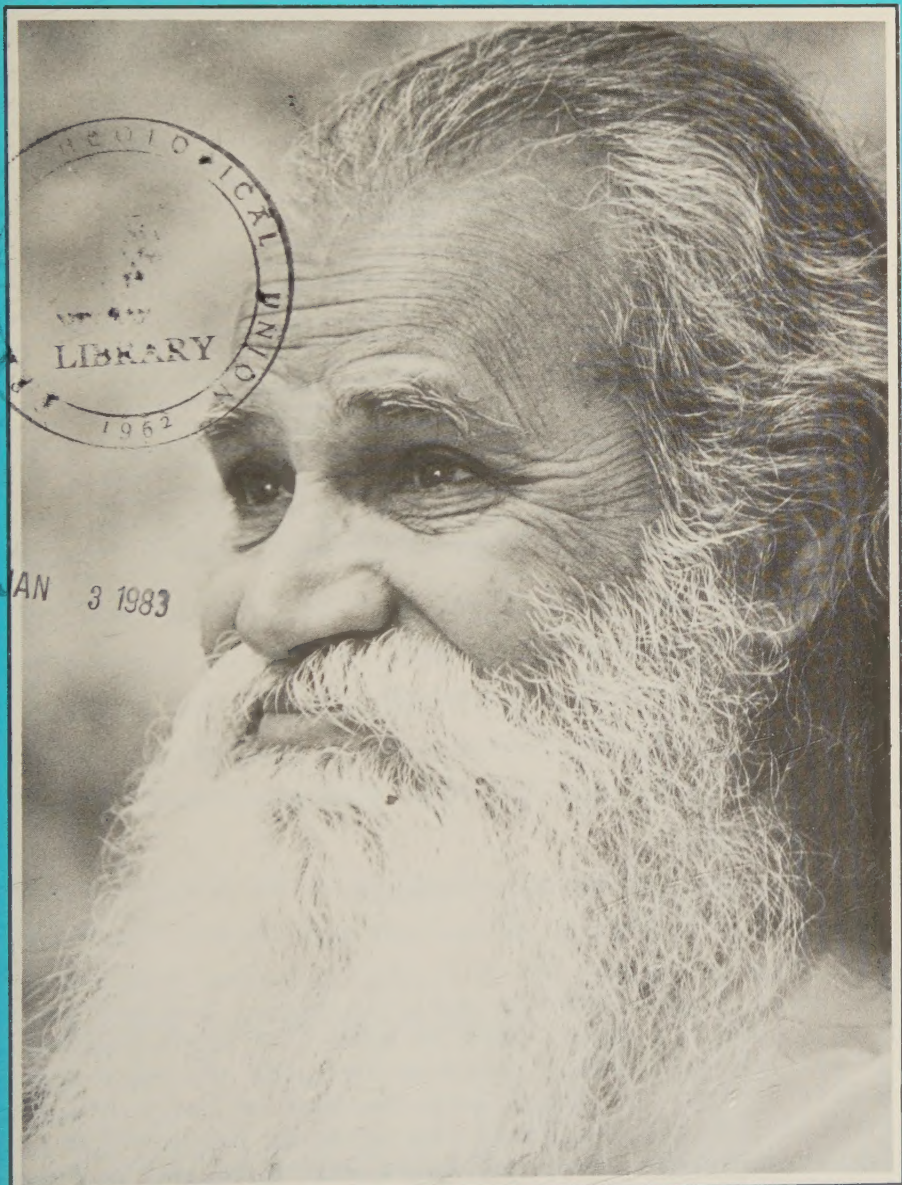


BEGINS AT HOME, Sri Gurudev
T TO THE WORLD, Master Sivananda
Mahalingam, Children's
rner and more . . .

Vol 13, No 6 • \$2
Dec 1982/Jan 1983

Integral Yoga®

The Teachings of Swami Satchidananda



Jayanthi Issue

January and February 1983

Holy Days and Other Special Dates

JANUARY

- 1 New Year's Day. May you have an easeful, peaceful,
useful New Year!
Guru Gobind Singh (Sikh): Birthdate
- 2 St. Theresa of Lisieux: Birthdate
- 5 Paramahansa Yogananda: Birthdate
- 6 St. Joan of Arc: Birthdate
- 12 Sri Swami Vivekananda: Birthdate
- 15 Martin Luther King Day
- 18 Mohammed: Birthdate
- 28 Full Moon

FEBRUARY

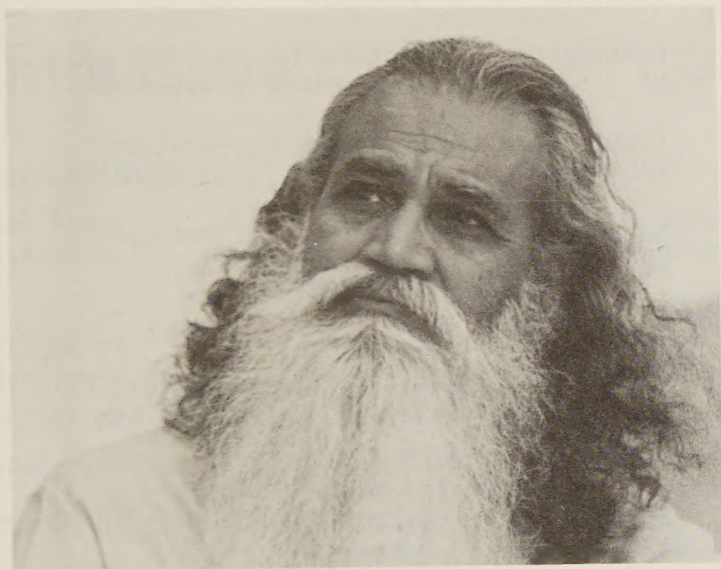
- 10 Chinese New Year (Lunar Year 4681, Year of the Boar)
- 11 Sivaratri (Hindu. Night in honor of Lord Siva)
- 16 Ash Wednesday (Christian)
- 18 Sri Ramakrishna: Birthdate
- 25 Meher Baba: Birthdate
- 26 Ayyām-I-Hā' (Baha'i Faith celebration until 1 March)
- 27 Full Moon
- 28 Sri Thiruvalluvar: Birthdate

* * *

Two great lights left the world in recent months. Sri Swami Mukthananda and Sri Ananda Mayi Ma have left their bodies, but their spirits will surely continue to guide the many disciples each left behind. Sri Swami Satchidananda and the Integral Yoga Institutes join people around the world in prayers for these two great souls and their continued work through the devoted

"In the brightness of his glory shines the man who is awake."

-Lord Buddha



The Light of Sri Swami Satchidanandaji shines gloriously, providing a polestar to guide us out of the darkness of ignorance into the illumination of true knowledge and bliss. His presence on this earth exalts our remembrance of the greatness of God.

With heartfelt gratitude, love, and humility we offer this issue of Integral Yoga Magazine to our beloved Sri Gurudev Swami Satchidanandaji Maharaj on the auspicious occasion of his 68th Jayanthi (birthday).

UPCOMING EVENTS WITH SRI GURUDEV
DECEMBER, 1982 - APRIL, 1983

DECEMBER

5	Buckingham, VIRGINIA	Check with Ashram for Satsang schedule
22	Buckingham, VA.	Celebration in honor of Sri Gurudev's Jayanthi
25	Santa Barbara, CALIFORNIA	Christmas Celebration
28 - 31	Santa Barbara CA.	Integral Yoga Retreat La Casa de Maria

JANUARY, 1983

7	Sri Gurudev leaves California on this date for a tour of Hong Kong, Malaysia, Sri Lanka, and India	
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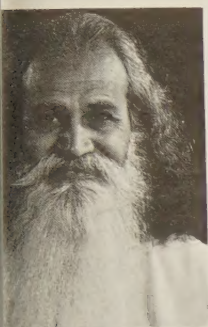
FEBRUARY

24 - 28	Seattle WASHINGTON	Second Annual Unity-in-Diversity Symposium
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MARCH	Buckingham, VA.	Check with Ashram for Satsang Schedule
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APRIL

1	Charlottes- ville, VA.	University of Virginia, lecture Society for Human Potential
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Integral Yoga®

The Teachings of Swami Satchidananda

Vol 13, No 6 Dec 1982/Jan 1983

Jayanthi Issue

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| <i>Sri N. Mahalingam</i> | 13 | CONCEPT OF JYOTHI WORSHIP. The Eternal Light which lights all paths lies at the heart of all faiths. |
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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to telephone or to visit the centers.

The Ashrams in Pomfret Center, CT, and Buckingham, VA, have national audio-video and book publishing and distribution services, and offer a wide range of guest and residence programs. The Integral Yoga School for children is located on the Ashram grounds in Virginia; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in Connecticut and in New York City.

For more information, to arrange for a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the back cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



Dearly Beloved Swamiji,

With gratefulness in my heart I woke up this morning. With gratefulness toward you, Swamiji for all you did for me in these past ten years. Even when you didn't know me personally, the Institute and retreats were giving me your teachings.

I am not young anymore in years. But I am young in body and soul thanks to your teachings.

If anyone would ask me what was the best thing I did in my life, the answer would be: YOGA. Thank you again. Special thanks for helping me with my health; I feel much, much better now.

You already are blessed. But my heart says: God bless every moment of your dear life and make it a long life so that all of us could enjoy your blessedness.

-N.M., New York,

Thank you for being the wonderful, incredible, fantastic example of the Living Teachings that you are. My heart is overflowing with gratitude for the blessing of having you as my spiritual master. Where would I be without you? I can't bear to think about it.

When God made you, He manifested Perfection in the highest form possible! Thank you a million, zillion times for all that you are. Please make me more like you every day -- full of love, compas-

on and understanding.

-S.L.M., Pomfret, CT.

at night, amid much fear,
was unable to sleep. When I
ally drifted off, I dreamt
the LOTUS. I saw the half-
pleted structure in cement
steel, with its petals
ning upward, outlined by the
. It was overwhelming. You
re there, and I was there.
new that you were taking
re of me.

-K.Y., Pomfret Ctr., CT.

feel your presence and guiding
ght in every aspect of my
sonal and private life. I
so overwhelmed when I real-
e how truly fortunate I am
at God has let me know of you
this lifetime. Sometimes I
el like such a debtor; that
I feel that I could never
pay in a thousand lifetimes
that you have done for me.
life is so much happier,
aceful, and meaningful be-
use of you and your love.
From the deepest corner of
heart, dear Gurudev, I want
thank you for everything --
t most of all for just being
i. I love you.

-P.M., Winthrop, MA.

am eternally grateful for
at divine spark and inspira-
on precipitated by meeting you
many years ago. Your pres-
ce is with me always in its
pecial deep, loving, and buoy-
t way. At this time of the
wish New Year, with pause
c reflection, I understand
I have at moments in the
st that we are one, you and
And whoever I may be is
lled with a sense of gladness
d love. -M.S., Santa Fe, N.M. □

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Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spir-
itual teacher, and Guru of
the students of Integral Yoga.
He is dedicated to the ecumen-
ical movement, his motto being
"Truth is One, paths are many."
His main residences are in Buck-
ingham, Virginia during the
summer and Santa Barbara, Cali-
fornia during the winter. He
also travels widely, sharing
with people through every pos-
sible medium: Lectures, confer-
ences, radio, TV and newspaper
interviews, books and visits to
centers around the globe in the
fields of education, religion,
health and Yoga.

God Begins at Home

Sri Swami Satchidananda

QUESTION: Sri Gurudev, I really do try, but I have trouble seeing the God within others. Would you please advise me about this?

SRI GURUDEV: You must acquire that awareness of God in yourself first. Otherwise there is no way you will see Him in others. Intellectually you can say, "Yes, he is God; she is God too." That is just in the head. The real understanding comes from the heart. When you see God within yourself, automatically you will see Him without as well. So the first step is to understand your true nature as God.

If you don't like that Vedantic approach of thinking "I am God," you can say "God is working in me." That's a devotee's approach: "Without the presence of God in me I cannot do anything. I am just nothing. I am simply like a mechanical instrument, an electrical instrument. God is the electricity within. God is making me do things. That is why I am able to act."

Once you realize that God

is working in you, you will think: "Yes, God is working through that person also." In the same way, wherever you see any movement, any consciousness, you will immediately say, "Ah. God is working there." Charity begins at home. God also begins at home.

I would even recommend the second approach over the first. Saying, "I am God" tends to bring a rather egoistic feeling if the mind is not pure. Before you say "I am God," you should know who the "I" is. It is not the individual ego, and if the individual ego is unclean that unclean "I" could assume the position of God and say, "I am great. I am God!"

Indra's Analysis

There is a story in the Upanishads that gives a good example of this. Once the king of the gods - Indra - and the king of demons went to the same teacher (Indra represents the more refined mind in this story.) They both had the same question: "Master, please tell me who I am."

The teacher gave the same answer.



wer to both. He said, "Okay. Go to the well, look down, and see what is reflected in the water."

They both went to the well, looked, and each saw his own physical reflection. Immediately they both said, "That is me!" and went home.

The king of the demons started decorating, adoring, and satisfying the body in every way. He ate well, slept well, and allowed all the senses to enjoy whatever they wanted.

Indra, however, started thinking right away. "How could I be that? Yes, I saw the reflection of my body, but I have read in the scriptures that the 'I' never changes. It is eternal, never clean, ever pure. It's never born, never dies. But a body is born; it dies; it's changing every minute. How could that be the Self? I think I made a mistake. I didn't understand him correctly. Let me go back to ask him."

By this time, several years had gone by. Indra went to the master again. The master said, "Who is asking this question now?"

"Well, the mind," Indra replied.

"Then, that is you. Now go!"

Indra went home. Again he started thinking and thinking and thinking. Twelve years or so went by. He said, "I don't see how I can be the mind either. It often gets very crazy. It's not always the same. It fluctuates; gets excited, depressed. It forgets. There's a lot of change in the mind. That cannot be the Self. I think I should go back to the teacher again."

The master said, "Who watches the mind going through all these changes? That's the Self."

Indra went back, contemplated, and realized, "Yes, that never changes. That is always the witness of everything."

Only a person with that kind of clarity is able to experience the true meaning of "I am that pure Self" or "I am that image of God." Without that true understanding, you say, "I am the body," or "I am the mind using a body."

The body and mind alone cannot do anything without the life force, without the Consciousness.

That's what you call God, and that same consciousness is found in everything. "God works through me. Just as God works through me, He works through everybody." If you think this way, even though you see somebody in a body, you see that within that body the essence, the God is functioning. Because you have recognized the essence that's functioning in you, you have the capacity to see the same essence functioning in another person. Unless you get that experience within yourself, you can never understand.

When people identify themselves as a body, they say, "Oh, I am heavy. I have put on some weight." Who puts on weight? "I lost some weight." Do you lose weight? Do you put on the weight? No. It is the body. Because of the body consciousness such people see others as bodies: "I am white; he is black. I am slim; he is flabby." See?

If you rise above the body and identify with the mind, you become a professor. You judge others by those standards. "I am a professor. Is he a professor?" "I am a doctor; are you?" Such people see others according to the capacities of the mind.

If you realize that it is God behind all these things, you will think of that first. Even if somebody seems to be doing something to you, you will immediately know that he is not doing anything; it is the God in him. Ultimately it is God working through every body, every mind. When you know this you transcend all these feelings of friendliness or enmity. You don't deny anybody. It

doesn't sound that simple, does it? But once you realize that, it is very simple.

THE QUESTIONER: Gurudev, that is easy for someone like you, who has transcended the physical and mental limitations, to say

SRI GURUDEV: It's easy for you also, in a way. Once you know it, it's easy. Until you know, it's hard. But it's worth the work. Sri Swami Vivekananda said, "If anybody has achieved anything at any time, everybody can achieve that same thing if they work along the same lines, follow the same path."

It's not any one individual monopoly. Nobody is born especially for that. We all have to work hard. Somehow when you see a person experiencing that high state, you immediately put him in an exalted category and say, "Oh, he (or she) is an avatar, an incarnation of God. He has been sent by God for this experience, to tell us. Only he can achieve that purity, that perfection." That is a good excuse for you not to try!

We sometimes hear people saying, "This one is the only son of God. What he has achieved nobody else can achieve." Then why should you even worship him? If you go to college, and your professor says, "You can never be as smart as I am, but study under me," you won't call him a real professor. A good professor will expect you to become an even bigger professor than he. He will be happy to see you excelling.

Jesus, Buddha, any great being will look at you and say, "Come on! You can become like me. Do it!" No great soul will ever

"You can't get to my level." Instead, they all want you to achieve that.

Spiritual Armor

QUESTION: Would you please give me advice for those times when we are more aware of the devil's side?

SRI GURUDEV: Be careful. Watch every action. At the same time look for help. The devil is powerful, no doubt. You cannot handle it all by yourself. If I say, "I can fight it all myself," you might fail. It is at that time you should say, "God, I cannot do it by myself. I want all Your help." Sincerely pray. Think of God more. Remember your mantram more.

When the devil knows that you are calling for help, it can't stand there. It wants to take its life. Before you even call, that devil may say, "Oh, please, please, please. I am going right away. Don't call on me!" The devil knows that you are calling somebody greater. It knows that he is in trouble. That's why the best thing is to seek higher help. Your mantram is your help. Shout it. Just a few days ago, I got a call from a young woman. While she was sleeping, she felt some kind of devilish force coming to frighten her. She woke up screaming, but still she felt the presence so she started shouting her mantram as loud, as loud as she could. She started shouting the mantram, she could see that the force shaking and backing away. Very soon it disappeared.

That's what your mantram can do for you. It's a protection. It's a shield around you. We call it kavacham. Kavacham is

a complete shield, armor. Wear the mantram as your armor. There's no greater power than that. You should have full confidence.

If you don't have that confidence, and repeat the mantram a little weakly, the devil will know, "She is just shouting without believing in it."

Have total faith. If you have even a little true faith - the size of a mustard seed - you can move mountains. Is it not so?

Faith Wins

QUESTION: Sometimes it seems that God is helping me work out too much karma in this one lifetime. Does He know our breaking point?

SRI GURUDEV: Certainly He knows your breaking point. God's interest is not to break you. You simply don't know your own strength. If you can't take something, God will not put you in that situation. God knows you best. The mere fact that you are facing a difficult situation means that God is presenting it to you. Know that you are going to handle it, and you will.

Unfortunately, God cannot help you if you have doubt in Him. Doubt and faith don't go together. Either you have faith or doubt. Can there be light and darkness together? If you have complete faith, absolutely nothing is impossible. Many, many, many souls have lived that way and proved that faith ultimately wins.

You should have that belief: "Yes, I am in God's hands. I know that He is with me always, protecting me." Simply knowing that is enough. That assuredness will make you achieve anything. Nothing becomes impossible. An ounce of faith is all that is

needed.

Unfortunately that faith will not grow in an impure, selfish mind. That's the reason we study the ethical teachings. Learn to be selfless. Trust in God and say, "Whatever I deserve God will give me. Whatever I don't deserve God will take away. Whatever I need, God will keep it with me. The

minute the need is over, He will remove it."

If you lose something, say, "All right. The job is probably over. I don't need that anymore. That's why He took it." That kind of total trust will help us a long way. It will maintain our peace. What more do we need in this world than that real Peace? □

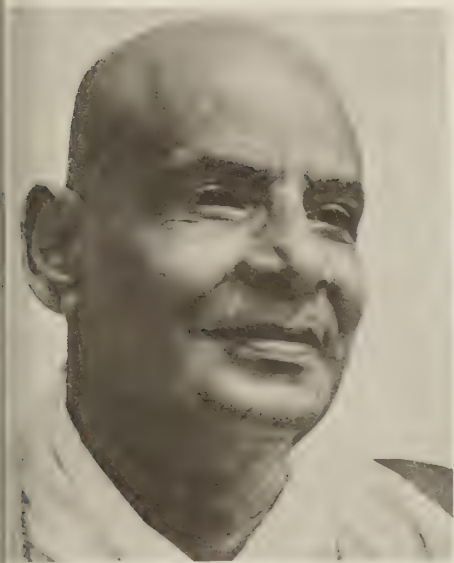
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IGNORANCE is the cause of all the miseries in the world. People think that by acquiring things outside of themselves they will be truly happy. That is the basic mistake. And so, we run after things, forgetting our own true happiness. This is sheer ignorance. People with great power are still in anxiety, fear and worry. How much money can make you happy? What power can make you happy? What title can make you happy? Millionaires are not happy. The most beautiful person is not happy. The strongest person is not happy. None of these external qualities or attainments can make you happy because YOU ARE HAPPINESS. Forgetting that and running after things is the mistake or ignorance. Don't run after anything. Be contented. The contented person is a King of kings.

■

REAL RELIGION is in living it. How should you live? Live like any other thing in Nature. They all live for the sake of others, that's all. You don't need to do anything else, just live for the sake of others. Let every breath go in and out for the benefit of the world. When you eat a morsel of food, think that this food is going to create a few drops of blood in your body; it will build strength in your body which can be utilized for the benefit of others. It is for that you are eating; it is for that you are breathing. As you go to sleep, think, "By sleeping I will be rested enough to get up early in the morning to serve others." Then even your sleep becomes a selfless act, a Karma Yoga. In that way your mind is always free from all kinds of anxieties, worries, fears, greed, and hatred. The mind is always serene and calm.

-Sri Swami Satchidananda



Beacon-Light to the World

Sri Swami Sivananda

from "Daily Readings"

The liberated sage, like holy waters, purifies others by mere sight, touch, and the utterance of his name. Sometimes he remains unnoticed, while sometimes he becomes known to those who desire welfare. He eats food offered to him by pious devotees and burns up their past and future evils and impurities. A liberated sage or a saint is the ultimate source of knowledge of the soul. To keep company with a *jivanmukta* [living, liberated saint] for even a minute is much better than to rule a kingdom. His very presence is that thrilling and inspiring. Seek his company and evolve. Serve such a person with faith and devotion.

The person who stands up to his neck in water has a two-fold experience. His head is exposed to the sun. He experiences both heat and cold. Such is the experience of a liberated sage. He has double consciousness. He enjoys the bliss of Brahman, but also has the experience of this world. He is like a person who knows two languages.

The state of a *jivanmukta* is the be-all and end-all of existence. There is fullness in this state. All desires are burnt. It is a state of absolute and perfect satisfaction. There is no gain greater than this; no bliss greater than this; no wisdom greater than this.

There, at the summit of the hill of eternal bliss, you can see the sage or *jivanmukta* or a full-blown Yogi. He has climbed the stupendous heights through intense and constant struggle. He did severe, rigorous spiritual practices. He did profound meditation. He spent sleepless nights. He kept long vigils during several halting stages. He persevered with patience and diligence. He surmounted many obstacles, conquered despair, gloom, and depression. He is a beacon-light to the world now. Remember that he was also once rotting in those days in the quagmire of births and deaths, like yourself.

You can also ascend to that summit if only you will. □



The Guru



by Ramu Greenstone, age 11

The Guru is the Light of the entire World.
When the Guru speaks, all are blessed
For the Guru's words bring Peace to the world.
The Guru knows everything
Whether in the past, future, or present.
He knows what will happen, good or bad.
The Guru was here before the Universe was created,
And he will be here after the Universe is no more.
The Guru's Light shines forth so radiantly
That all who look at him will instantly fall in love with him,
Because when you see the Guru,
His Light touches your heart
And the heart knows that the Guru is the Master.

Concept of Jyothi Worship

Sri N. Mahalingam

By constructing the Light Of Truth Universal Shrine, our beloved Sri Swami Satchidanandaji has given a visual expression of the universality of God and the unity of all religions. Just as all the petals of the lotus flower arise from one stem, remaining in the water and mud without being affected by them, the LOTUS reminds us to realize the truth and beauty of our spiritual unity by rising above petty differences.

It is said that all roads lead to Rome. In the same way, we can say that all religions lead to one God -- represented by the supreme Eternal Light. This is the message which Sri Swamiji has given for mankind. It is a message that will provoke everybody to think, a message that will make people act, a message of love, a message of compassion, and -- above all -- a message for all times for all mankind.

Earlier Instances

The LOTUS is going to be a

temple for every religion, for every sect, and for every creed. Like the Eternal Light which divides itself into many rays, each altar of the LOTUS represents a religion. All the different religions will be there sheltered within the curve of the petals of the LOTUS. It is indeed a magnificent effort, a dedicated one, a devoted one, and above all a pioneering one.

You may ask me whether there were not such efforts in the world prior to this. Certainly there were.

Akbar the Great, in 1575, constructed the Ibadat Khana or Hall of Worship at Fatehpur Sikhrī to enable the members of the different religions to meet. The consequence was the Din-Ilahi or Universal Religion which embraced Islam, Hinduism, Zoroastrianism, Christianity, and Jainism. Ancient Jains of India looked upon the "Light of the Sky" as the symbol of God.

Edwin Arnold described the Buddha as the "Light of Asia." Many years later, Ramalinga Swamikal constructed a Hall of Worship at Vadalur and inaugurated

the concept of worshipping God as the Supreme Light Divine. In Hinduism, even today, lighting the lamp or Kuthu Vilakku marks the beginning of all religious functions.

Through the concept of the LOTUS, Sri Swamiji has given the concept of Light or Jyothi Worship for all mankind. His message has a universal character, universal appeal, and universal acceptance. Akbar's Din-Ilahi did not include Buddhism. The LOTUS, on the other hand, includes every religion in the world.

History of Jyothi Worship

"Light Worship" is as old as Adam and Eve. The people of the land of Mu practiced it; the people of Lemuria adopted it, the people of Atlantis followed it. Later on, it was known in the Vedic period, in the later-Vedic periods, as well as in the days of the Ramayana and the Mahabharata.

In Zoroastrianism, "Ahuja Mazda" was equal to the Vedic Indra or Sun, and Tvastr was the same God in another form -- fire. The Parsies of India even today worship the Supreme Light as fire. That is why orthodox Parsies do not smoke.

The ancient Chinese and Japanese worshipped the Sun.

Vedic Times

In the Ramayana, the name Ra-Ma is derived from the Sun, and Rama is depicted as belonging to the Suryavamsa or Sun Family.

The Gayatri Mantra is in essence a form of Sun worship. The "Arutperum Jyothi" Mantra of Arutprakasa Vallalar is another version of light worship.

The Mahabharata also gives

the significance of Light or Jyothi worship. "Karna" is described as the child of the Sun god, born to Kunti Devi.

In the Bhagavad Gita, in Chapter VII, on "the way of knowledge and realization," the Lord describes himself as follows: "I am the lustre in the Moon and the Sun, the syllable OM in all the Vedas, sound in ether and enterprise in man." Later he says, "I am pure odour in earth, brightness in fire, life in all beings and austerity in the ascetics." These words clearly indicate God as Supreme Divine Light. He is the Light of lights, the Fire of fires, the Sound of all sounds.

Ancient Egypt and Beyond

The Egyptian religion, like the Rig Vedic religion, was based upon the Worship of Light. Their Gods were mostly solar deities, and the name of their Sun-God was Horus. The Greeks worshipped the Sun in the form of Hyros, and the Romans also venerated Light in the Sun god. Much later, we hear that the Chaldeans and the Assyrians practiced worship of Light in the Sun. The same type of worship is found in the Incas of Peru and the ancient people of Mexico. Moses gave the Ten Commandments, which were caused by the holy Flame of the Lord. Jesus, who was crucified, rose from the dead and disappeared with the divine effulgence.

Coming to the days of the Kumari Kandam, we hear of the Pandya kings who were known as the Siva kings. They worshipped Lord Siva as Linga, which was another form of Light worship. The great Jnana Yogis of India conceived of the Jyothi as the form of Sivalinga and adored it as Jyotirlinga. Siva worship evolved from the concept of the

ership of Light or deepa or
re. The Linga in fact is a
mbol of Light.

In the Annapoorna Ashtaka,
Shi Shankara uses the term
Chandr Arnaanala Nadi Sadrisi"
While addressing Goddess Anna-
purni to mean "one equal to the
light of Chandra (moon), Surya
(Sun), and Agni (fire)."

1. Ramalinga and Jyothi Worship

Arutprakasa Vallalar propa-
gated the concept of using Light
as a symbol of worship. He even
went to the extent of calling
the Supreme Omnipresent Being
the Supreme Divine Light or
Arutperum Jyothi. Then Ramalinga
Valligal wanted to travel beyond
the evils of the caste, creed,
and clan. He aimed at the es-
tablishment of a universal re-
ligion, based on the principles
of one God, ahimsa (non-violence),
and vegetarianism. Expounding the
concept of the fatherhood of
God and brotherhood of man, he
insisted on Jyothi or Light
worship. Jyothi alone can
symbolize God as it dispels
darkness or evil. He gave man-
kind the Arutperum Jyothi Man-
tra which is to be chanted
by everyone equally. It is as
follows:

Arutperum Jyothi
Arutperum Jyothi
Thaniperum Karunai
Arutperum Jyothi

The name "Divine Light Su-
preme" is repeated once, then
"Exclusive Compassion" is pro-
nounced once, and then again,
the name Divine Light Supreme
or Grace is chanted. I have
known many people, who have
chanted this mantra several
times and have been benefitted
greatly. The sound effect of

the mantra of Light or Jyothi
has been very benevolent.

The mantra addresses God as Di-
vine Light Grace. It is an
appeal to the Supreme Divine
Light.

Universal Light

I have very briefly touched
upon the long story of Jyothi
worship. The history I have
narrated does reveal one impor-
tant factor -- namely, there
was the prevalence of Jyothi
worship throughout the ages.

We learn five things from
this narration: 1. Everything
originated from the Sun or
Light Supreme, and everything
survives because of it; 2. Light
worship has been prevalent in
some form or other at all times;
3. Many religions have sprouted,
but all of them have one thing
in common and that is Light;
4. Light is supreme and divine
and is acceptable to all religi-
ons; 5. From Light arose life
and from life arose love.

Light is acceptable to every-
body; it has universal appeal.

Sri Swamiji has given mankind
that universal appeal through
Light, that universal appeal
based on the love that is vi-
brant in every atom, that uni-
versal appeal which is based on
the hidden light that is shining
in every creature. That essence
is the LOTUS. It is his gift to
mankind; it is his benediction
for mankind; and it is his bless-
ing for mankind.□

*Sri N. Mahalingam is the Presi-
dent of the Ramalingar Mission,
Madras and a longtime friend of
Sri Gurudev. This article is
taken from the talk Sri Maha-
lingam delivered at the LOTUS
ceremony on the 1st of July in
Buckingham, Virginia.*

Simon and Fluff



*A Christmas message from "Iona",
contributed by Drs. Gordon and Barbara Latto*

Seven-year-old Simon is so happy because neighbours have given him a baby rabbit. He has always longed for a little creature of his own and cannot do enough for his new friend whom he calls "Fluff."

The rabbit grows quickly, and the months go by. A few days before Christmas, Father comes into the yard as Simon is playing with Fluff. "I am sorry but you will have to part with Fluff," says Father. "You know I am out of work and cannot afford to buy meat for our Christmas dinner."

Simon is terrified at the thought of losing his pet rabbit and from that day on can only think of Fluff's terrible fate. Father notices this and puts off the evil day to the very last minute -- one day before Christmas. On the morning of the 24th of December Father gives Mother a sign to send Simon away, but Simon well knows his father's intention. When nobody is looking he creeps to the hutch, takes Fluff into his arms, and runs away as fast as he can.

At first his parents do not worry about Simon's absence for

they do not know that he has made up his mind to walk to the house of his grandmother who lives 20 miles away. Simon knows that she really cares for animals and that she will help him. On his way he has to pass through a wood. Darkness descends quickly. He is getting too tired to walk on and lies down on some fir branches with Fluff in his arms and falls asleep. Snow begins to fall quite heavily. Fluff becomes restive, sits up, and utters strange noises.

In quick response to Fluff's call, various creatures appear. A deer peeps through the branches, mice hurry out of their holes, crows call from the trees; and a very old raven flies down to Fluff and asks him what he wants. Fluff begs him to circle the wood and fields calling all hares and rabbits to hurry and help save the child's life by keeping him warm. The raven promises to do what he can and disappears above the tree tops.

All of a sudden, hares and rabbits come running along from all sides and surround the sleeping child. Fluff tells them that they must cover Simon with their

ies. Simon now has a warm bed, neither frost nor snow can m him any longer.

In the meantime, more animals e gathered. Stags, deer, foxes,



ce; even squirrels have woken om their winter sleep. They all nt to see Simon, and Fluff tells em why he had to call them to- ther on Christmas Eve to save e life of the little child o loves him and ran away to save s life. They listen with all eir hearts and become filled th Christmas Joy and bless eir young friend!

Then the old raven begs permis- on to speak. "I know they will looking for the boy, and I can lp by meeting the search party d guiding them here." All the imals approve noisily but Si- n is oblivious of the commotion. Yes, Father had asked some ighbours to help him find Si- n, and they set off with their nterns. They walk through the ep snow, but once in the wood ey get lost and do not know ere to turn.

Suddenly a big old raven flies in front of them croaking loud- and flapping his wings. The n are surprised to find a raven ying about at night. They de- de to follow him, and he leads em to Simon. They find him one with Fluff because the hares, bbits, and other creatures all attered at the approach of the n.

Imagine their surprise at find- ing the sleeping child warm and dry. Their hearts are filled with wonder, and they return in deep silence through the snow with Simon and Fluff safely in their arms. As they approach the village, they meet the folk who are on their way to the Christ- mas Eve Midnight Service. The bells are ringing, but Simon is still fast asleep.

Simon awakens early on Christ- mas Day surprised to be in bed and suddenly remembers everything. But where is Fluff? He runs into the room where his parents are waiting for him and sees the decorated Christmas tree, but his only thought is for his friend. His eyes search the room and suddenly he feels Fluff nest- ling against his foot, a red ribbon around his neck.

What does it mean? With anx- ious eyes he looks at his par- ents, and they tell him what has happened as far as they know it. But Fluff's secret is only known to him and his woodland friends.

Suddenly the room is filled with Christmas love, light, and joy for this little family and it merges with the joy in the stable at Bethlehem where, two thousand years ago, the Christ child was born in a manger among some of God's creatures.

Peace on earth. Good will to all people and all of God's creation. □



Ultimate Light



Krishna Lessard

Letters from the students of Yogaville Vidyalayam to Sri Gurudev

God is in the hearts of all the people. God helps the people live and love in many different ways. God knows all good and bad, happy and sad. God is everything from birds and trees to life and the universe. Many, many people don't know the power of God, only a few like you, my dear Gurudev. God has sent down from heaven a beautiful man filled with love. This man is my Guru, and it is him I love so dearly and clearly.

-Love, Radha Metro, age 10

The Guru is the ultimate light. He shines on us every day. Without the Guru there would be darkness and in the darkness there would not be any love. Without love there would not be any life. So without the Guru there is nothing.

-Jai Hayes, age 11

Dear Gurudev, If you weren't here what would I be doing right now? I would not know how to play guitar. I would not have fun reading. Om Shanthi.

-Dayalan Otto, age 7

The Guru is the light within you. It is always there in your heart. The Guru always speaks the Truth and tries to help people and make them learn the Truth. And if they don't listen, then the Guru may go and try to teach the Truth to others.

-Mohini Shapero, age 9

Gurudev, I will be good and do what you say I should do because I love you. I will be happy like you. I'm going to be happy all the time.

-Ambha Lessard, age 4

To really love Gurudev means you should like everything. I think it isn't easy to like everything. I think I should love everything because then I would feel great.

-Gopal Metro, age 5

Dear Gurudev, You are light. So we try not to fight. We try to love. Yes we try to love. Joy is what we want too. So I try to be joyful like you, but it is very very hard. I really really like you because you teach me a lot. You teach me to be joyful and to love and not to fight.

-Krishna Lessard, age 8

Gurudev, Love gives me joy. Love is the only thing that God is made of. If love wasn't here, we wouldn't be here. Love is you.

-Ananda Levy, age 5

Joy is our goal that we try to reach as we go through our troubles in life. You are always joyful. I hope your birthday is the best.

-Padma Knight, age 9

Love brings joy to the world. Love is in God. Love is in every person. Love is in you, Gurudev.

-Sukumar Hayes, age 9

Beloved Gurudev, Thank you for bringing me here. Thank you for sacrificing your life for your disciples. Thank you for coming back and giving Satsang. Thank you for giving me good as well as bad to teach me my lessons. Without you I would not have learned any lessons that I have learned. Happy Birthday! I love you.

-Gopal Klein, age 11



Gopal Klein

Your life is a symbol of the Highest in man.
Your smile says more than a poem ever can.
Your eyes light my path.
Your words give a bath
to my monkey mind.
You'll always find
my heart open to you.
My heart open to you.

Daya Kelly

Day-by-Day with Sri Gurudev



July - September 1982

CONNECTICUT: Let Your Students Buy the Book

The 8th Annual Teacher Training Program was conducted at the Ashram in Connecticut during the month of July. The 26th was the day most eagerly awaited: it was two days before graduation, but the day before Sri Gurudev was to arrive. The trainees were very pleased with the course, skillfully guided by Swami Nischalananda Ma, Reverend Jaganath Carrera, and Sister Narani. Having been well-prepared, they were even more receptive to the message of the Master.

Gurudev walked into satsang on Thursday night with five-month-old Ravi Altman in his arms. He sat in his chair and held Ravi up before the crowd, announcing that the baby would be giving satsang that night. The delighted group laughed heartily, but as usual there was a message in the fun. Ravi looked the crowd over with a studious gaze, and suddenly became convulsed with laughter. Big dimples appeared, his legs kicked merrily, and he looked very much like a laughing Buddha. "That is tonight's message," Gurudev said. Later in the evening he referred to Ravi again, using him as an example when explaining what it means to be truly "easeful."

Gurudev's advice to the trainees - now teachers - went far beyond the basic coursework of Hatha, Raja, and other Yogas. He told them, "The Bible says, 'Ask and it shall be given.' If someone asks, give. Otherwise, keep your mouth closed. Teach by your example, and you will have many, many students. Don't tell them what you read. Let them buy the book themselves. Don't simply tell

them what you heard; tell them what you are experiencing -- that's why they came to you. Otherwise, they could have gone to the library."

In advising how to teach, he said, "What comes from your lip will stop at the eardrum. What comes from the head goes to the head. But what comes from the heart will reach the heart. Heart to Heart: that solves all the mysteries!" (This was a reference to the popular television mystery program "Hart to Hart.")

"Of course," Gurudev went on, "you can always take out a small notice in a newspaper or otherwise announce that you are giving classes; but you should be humble in your approach." One new teacher asked how one could be humble without feeling inferior. Gurudev explained, "Inferiority and superiority is in quality. Humility and greatness is in quantity. A drop, when compared to the sea, is humble because the sea is so much greater. But it is not inferior to the sea. How can there be any difference in quality? They are both made of the same stuff."

The Saturday night graduation program was packed with devotees from around the East Coast. Ravi Altman made another appearance, this time for his first feeding of solid food from the hand of Sri Gurudev. As he rested peacefully and receptively in Gurudev's arms while the meal prayer was softly chanted over his sweet head, we were all reminded of how important it is to take the time to bless every meal and to be grateful for every morsel we receive from the Mother's

ty. And to enjoy it too! I eagerly tried to grab the boon from Gurudev with one hand, while (of course) grabbing Gurudev's beard with the other.

The trainees presented testimonials, gifts, and a skit envisioning their five-year union, centering on - what else - the LOTUS. Many new spiritual names were given along with the certificates to new teachers from around the country and the world. These included Gopal and Radha DuParcq from the Integral Yoga Institute in Toulon, France. They were going home to help with the IYI retreat in France in September. Among the new names were two which especially demonstrated the deep insight of Gurudev, which reaches the very heart and soul of each devotee, providing each with a strong aid for his or her service and growth.

One woman who had passed her 40th birthday during the training had won the affection and devotion of both trainees and her spiritual brothers with her own insight, wisdom, love, and simple common-sense advice. She was given the name "Bhavani." The applause and

cheers shook the chandelier in the temple; but when Gurudev explained that the name meant "Mother of the Universe: the one who gives birth to all," the noise shook the very rafters.

Another trainee this year was a middle-aged man who had literally come from skid row, from being an addict and an alcoholic, to being a dedicated spiritual seeker, Yoga teacher, and alcoholism counselor. He too had won the deep respect, admiration, and love of the trainees and Ashram family. Again the temple resounded with applause and cheers when Gurudev announced his name: "Jai - the Victor!" Later, when asked how he felt upon first hearing his new name, Jai said, "I felt like Rocky!"

Since the cost of heating the 55-room Connecticut house precludes holding programs there this winter, Gurudev went around every inch of the grounds indicating the proper way to care for, store or restore every part of the main building, every piece of furniture, every object he came across. After loving words of farewell to the Connecticut devotees, he left for Virginia.

-Swami Sharadananda Ma

SWITZERLAND: Rock and Roll

On the 4th of September, Sri Gurudev departed from New York City to attend the Annual Conference of the European Union of Yoga Federations, of which he is patron. This year five hundred yoga teachers gathered to attend the conference which had the theme "Meditation." For the past several years there has always been a special ceremony to honor a saint or sage. Last year Sri Swami Sivanandaji was honored. This year Sri Aurobindo and

the Mother were honored. Sri Gurudev's beloved brother monk Sri Swami Chidanandaji, President of the Divine Life Society in Rishikesh was also there; and together they opened the Conference on the 5th of September.

The next morning, Gurudev addressed the gathering on the theme of "Meditation." He explained that meditation is part of the Raja Yoga system, also known as Ashtanga Yoga. Ashtanga Yoga, he explained, is com-

posed of *Bahiranga*, the external limbs, and *Antaranga*, the internal limbs. *Bahiranga* is comprised of *Yama* and *Niyama* which relate to the outer world, *asana* which relates to the body, *pranayama* which relates to the vital breath, and *pratyahara*, relating to the vital senses. *Antaranga*, the internal, is the mind doing something with itself which relates to concentration and meditation (*Dharana* and *Dhyana*).

Samadhi, the final rung, is not a practice at all but an experience, Gurudev explained. He spoke of the difference between samadhi and sleep. Sleep is like an unconscious samadhi. Samadhi is a super-conscious restful state. Gurudev said, "You can say a rock is always in samadhi. So should you sleep always? No. You should know that you are a rock and yet you should learn how to roll in your daily life. That is the Yogic rock and roll."

Gurudev compared the spiritual paths to the climbing of Mt. Everest -- an analogy he often uses which sounded especially appropriate for the setting of this gathering in the foothills of the Alps. "A good climber keeps his mind on the goal while remaining attentive to every step. Each step brings you closer to the goal. Concentration on the goal is where one begins." Gurudev warned, "Changing mantras, changing practices, gurus, and so on is a trick of the mind. The mind doesn't want to come under your control so it tries to pull you out and distract you." The session ended with a meditation practice during which Gurudev guided the participants in tuning into the inner sounds.

Humble Servant

The 8th of September is the birthdate of Sri Swami Sivananda ji, and this year Sri Swami Chidanandaji invited Sri Gurudev to take part in a little private ceremony commemorating the birth of this master. Swami Chidanandaji spoke of his relationship with Master Sivananda. When asked to speak, Gurudev said, "Master Sivanandaji said that when we try to define God, we limit Him. This seems to be the way I feel about my Gurudev. If I define him, I deny him." He explained that this is why he speaks very little of Swami Sivanandaji. However, after a little gentle coaxing by those present, he consented to say a little bit more about his master. He spoke of how Master Sivanandaji came to send him to organize branches of the Divine Life Society in Sri Lanka. His disciple was hesitant about accepting the position, but Swami Sivanandaji said, "You go. I'll take care of everything." Gurudev told us "That was his teaching to me. He worked through me, and he works through me still." He said that the path he teaches is a very simple one that comes from the teaching he received from Swami Sivanandaji: "Be a humble servant of God."

Later Swami Chidanandaji read selections from several of Master Sivanandaji's books. One booklet was called Vairagya Mala. Swami Chidanandaji warned, "This may shock you." He handed the booklet to Gurudev and asked him to close his eyes and randomly select any page. Swami Chidanandaji said, "You may all know that we had our heads shaved on the same day so in a way we are twins." Gurudev smiled and opened the booklet and handed

to Swami Chidanandaji to read, "Be aware of women and food." Everyone roared with laughter because one of the themes of the Conference was the place of women in spiritual life, and the food served was so delicious.

Swami Chidanandaji was laughing too and reminded us that he had warned we might hear something shocking. Then he went on to explain the true meaning of his admonition: The meaning is simply to avoid lust and greed which are impediments on the spiritual path for both men and women.

It was so lovely that we all gathered again in the evening to sing Master Sivanandaji's songs and tell stories. Swami Chidanandaji spoke very highly of our Gurudev's service in Sri Lanka and told how Swami Sivanandaji referred to Gurudev as the "uncrowned king of Ceylon."

Gurudev replied, "When I was in Ceylon [Sri Lanka], he called me that. Now I don't know what he would be calling me." Swami Chidanandaji turned to him and lovingly replied, "Jaghat Guru."

Later the same evening Ushamaswamy gave a lovely Bharata Natyam performance. Following the dance, the ten-year-old daughter of the secretary of the Conference came up to present Gurudev with money for LOTUS. Morgan Chert told him, when he asked how she had raised the money, that she had set up a small business at the Conference. She had painted rocks and plastic cups with the words "Zinal '82" as souvenirs and sold them to benefit the LOTUS project.

Yoga and Mantrams

On the 9th of September, Sri Gurudev invited Sri Swami Chidanandaji to join in a ride on

the *teleferique*, which is a cable lift into the mountains. A group of about 30 devotees joined the two masters, who referred to the beautiful Alps as the Swiss Himalayas. Sri Gurudev requested everyone present to sing a song or lead a chant. Despite shyness and self-consciousness each one was finally coaxed to sing. A highlight was Swami Chidanandaji leading the song "Rejoice in the Lord Always." He followed this with a gala performance of magic tricks and a juggling act. How loving and playful these two great souls were with everyone and with each other. As they descended the mountain, Gurudev was concerned that Swami Chidanandaji might get a chill and placed his hat and gloves on Chidanandaji's head and hands.

On the 10th of September, four people received mantra initiation from Sri Gurudev. The initiates included devotees from Belgium, Germany, Spain, and Switzerland. In the evening, another wonderful Bharata Natyam performance took place, followed by a film presentation of Dr. Frederic LeBoyer's idea to combine the Indian musical scale with breathing during the labor of childbirth. Dr. LeBoyer himself was present to introduce the film and was very happy to meet Sri Gurudev again after many years. They had first met in France in 1966.

For the final meeting of the Conference, an ecumenical panel addressed the question "Does Yoga replace our Western culture?" This is a great concern for many Europeans in integrating their yoga practice into their daily life. The panel consisted of Sri Gurudev, Sri Swami Chidanandaji, and Father

Dupres -- a member of the Society of Jesus in New Delhi, India.

Sri Gurudev emphasized that truth is one, paths are many. He said, "Sri Swami Sivanandaji taught that every religion has two parts, the essential and the superficial. True culture, religion, spiritual paths all lead to the same goal. We should look to the essential, not the superficial."

FRANCE: Live in Play

On the 13th of September, Sri Gurudev was flown to France for a public lecture and retreat organized by French devotees. Bernard and Marianne LeBlanc lovingly offered their beautiful country home to him for a few days of rest and relaxation. They cared for Gurudev and organized all his programs in France.

The first evening, with the other village members present in their home, the Le Blancs presented Sri Gurudev with the key to the village of Chambry, just outside of Paris. The villagers all joined one evening to take Gurudev to dinner in the nearby town of Meaux which is famous for its Brie cheese and mustard.

On the 15th of September, Gurudev was driven to Paris where kind friend Gerard Le Comte accommodated Gurudev and chauffeured him. That evening, over four hundred people attended the public lecture titled: "What Do You Want to Play? -- Yoga for Everyday Life." Sri Gurudev explained how one's everyday life could be made into a play.

"To keep the ego totally under your control is what is known as the science of Yoga. By achieving what is to be achieved by the practice of Yo-

All of the participants departed Zinal with a true sense of the unity in the diversity. In fact "Unity in Diversity" is the theme for the Conference in 1983. The conference founder and organizer Mr. Gerard Blitz invited Sri Gurudev to his chalet for a farewell tea. There Mr. Blitz asked Gurudev to be present for at least ten more years at the Zinal Conference.

ga, you become the real enjoyer of life. . . We are the products of love. How were we conceived if not in love? We came with play, we can live in play, and we can even say goodbye in play. What a wonderful life it would be if we could say, 'Whatever comes, I accept.' . . . It's natural to have wants, but if they don't get fulfilled, just accept it." The audience sat spellbound throughout Gurudev's lecture, which was translated into French (as were all his talks on this trip) by Sister Narani. The Director of the Integral Yoga Institute there, Andre Bufiere, was instrumental in organizing this inspiring evening.

Sri Gurudev had the pleasure of a visit from the members of the Hadjigeorgiou family during his visit in Europe. Many will remember our beloved Nicos Hadjigeorgiou, who came to stay at the Ashram in Connecticut during his battle with cancer. Mrs. Hadjigeorgiou, her daughter Fenela, and son Manolis spent one week in Zinal with Gurudev, and Mrs. Hadjigeorgiou joined Gurudev for his visit in France. She recounted many wonderful stories of her first encounters



*Sri Gurudev,
Mr. Gerard Blitz
and Sr. Narani*

with Sri Gurudev when he came to Greece years ago.

A LOTUS fund-raising dinner was held in Paris on the 16th of September. Joining the dinner were several long-time devotees and friends of Sri Gurudev. Mr. Rama Saenen, Director of the Ramana Yoga and Vedanta Center in Antwerp, Belgium, came especially to see Gurudev. In 1966, when Sri Gurudev visited Europe, he was hosted by Mr. Saenen. Also present were Peter and Sara Petronio and Peter's mother. Sara and Peter help to host Gurudev whenever he comes to Paris.

The LOTUS dinner met with such success that all agreed that it should become an annual event there.

Gurudev was invited to Versailles to visit the home of devotee Prema Villeminot and her mother. Prema's mother and her father, who is 95 years old, came to hear Sri Gurudev's public lecture in Paris. They were so happy to receive him in their home. Prema's mother told Sri Gurudev that she had experienced many blessings in her life but Gurudev's visit was by far the greatest. Her father had tears

in his eyes as he expressed his thanks for meeting Gurudev.

Create a Higher Goal

On the 17th of September, Gurudev arrived in Chamarande, a small village about 40 kilometers south of Paris. Bernard and Marianne and Sister Narani had organized an Integral Yoga Weekend Retreat in a beautiful chateau there. At first, fifty or sixty retreatants were expected. Then by the time of the Zinal program, 160 were registered; and the first day of the retreat another sixty participants arrived without being pre-registered. By the time it got under way, there were 220 retreatants.

On the first evening, Sri Gurudev welcomed the retreatants and explained the benefits of following the guidelines and practices of an Integral Yoga Retreat. He spoke a long time about the benefits of silence since he had been warned that the French do not like to be silent. Some of the organizers were concerned that the French retreatants would not refrain

from cigarette smoking and drinking wine. Gurudev frankly asked them if they wouldn't like to try to experience the benefits for themselves of these practices -- keeping silence and having a pure, clean diet. They responded positively, and many came forward to renounce their packages of cigarettes.

The retreat was lovingly staffed by some of the European devotees, including Savitri De Meyer and Karuna Ehlermann -- both from Belgium -- and Michele Ligonnet of France. The kitchen mother was Radhika Miller of the San Francisco Integral Yoga Institute; she happened to be in the South of France during Gurudev's visit. Sister Tyagi of the Montreal Integral Yoga Institute also joined the staff.

Mr. Gerard Blitz is Chairman of the Board for the Chateau, and he arrived to give Sri Gurudev a tour of the beautiful two-hundred and fifty acre property. He asked Gurudev's help to develop it more into a Yoga retreat and conference area. He requested that Gurudev conduct a retreat there once a year.

On the second night of the retreat, Gurudev gave a satsang during which he was asked how to handle desires that arise in the mind. He explained that one must understand how the mind functions. To illustrate this point he said, "Imagine that you are celebrating your wedding anniversary. You've been looking forward to this occasion for a long time. You enjoyed a nice, sumptuous meal over candlelight and are now in the bedroom together. You have the desire to be totally alone, just the two of you. Just as you are about to

get into bed, the phone rings. There's an urgent cable that your aged mother has died. Do you think that after hearing this news you will have the same desire you were having before to be with your spouse?

"You had that desire; but when a stronger thought comes, that desire is replaced. Desire is like that. When you give a different channel, create a higher goal, desires will not bother you. No desire is that difficult to handle. If you simply fight with it, that makes it hard. Don't ever suppress it, even a little. Just divert it to a different channel. It may be difficult, but it's not impossible; and when achieved it is a great victory."

In speaking of the importance for discipline, Sri Gurudev said: "Discipline is always necessary. You can try to talk gently to your mind, but usually it needs strictness. It's like saying to your child in a very sweet tone, 'Darling, please finish your homework before you play.' The child may listen, but what if he tries to sneak out early? You will have to speak more firmly. It's the same with the mind. You must be strict with it."

At the end of the retreat, many people expressed an interest in developing a spiritual community in France. They asked Sri Gurudev to give some guidance, and he told them that if the sincere interest is there Mr. Blitz and the authorities at Chamaranche are ready to develop it into a beautiful Yogic community. Many requests were made for Gurudev to return.

That evening, Gurudev returned to Paris where he had been invited to dinner at the

one of long-time friend Sri N. Kaul. The former Indian ambassador to the United States, Soviet Union, and Great Britain, Kaul now serves as an executive member of UNESCO and spends several months a year in Paris. Mr. Kaul himself prepared a lovely vegetarian dinner. After the meal, Gurudev officially presented Mr. Kaul with a LOTUS pin to commemorate his

acceptance to serve as an honorary member of the LOTUS Advisory Council. Mr. Kaul also presented Gurudev with a gift of his latest book, his memoirs from his years in diplomatic service.

The following morning, Gurudev said "Au Revoir" to France and all the wonderful devotees and friends there. As always, their hospitality was exquisite.

LONDON: New Babies, Old Friends

On the 20th of September, Gurudev arrived in London, England and was met by long-time devotees Ravaguru Pillai and Kaali Rosenbaum. After a little visiting at the airport, Gurudev went to the home of the Pillais where he blessed their newest arrival, a two-week-old baby girl. Gurudev enjoyed several days of rest and relaxation in their home and was treated to a very special ballet performance by the Pillai's five-year-old daughter Kalyani.

Devotees from all parts of England arrived to have Sri Gurudev's darshan. Chandrika Eve Brooks of Devon traveled all day by train to be able to see him in London. Lena Waters and Val Lindreth traveled from their home which borders on Scotland. They are hoping to organize a program in conjunction with the Scottish Association to bring Gurudev to England and Scotland next year.

Being in the Pillai's home is like being in Sri Lanka. Gurudev was surrounded by many of the devotees who had been with him when he lived there. The Pillais themselves are from Sri Lanka. Visiting them were Mrs. Pillai's mother and cousins. Vasu Rasiah, brother of Pad-

ma and Jeya, was in London and came to visit Gurudev. Mrs. Panniah and her three daughters and three grandchildren also paid their respects. It was a great reunion for them, and Gurudev explained the story of how the Panniah family came to know him.

Mr. and Mrs. Panniah fell in love in Sri Lanka, which is separated into two communities -- those who speak Tamil and those who are Singhalese. Mrs. Panniah was Singhalese, and her husband was Tamil. Both sides of the family disapproved of the marriage. Spurned by their families they lived alone and raised their seven children. When the youngest child was only two years old, Mr. Panniah was killed in a tragic accident. Mrs. Panniah was left to raise the children on her own with little means of subsistence. It was then that she came to the Kandy Ashram for Gurudev's counsel and guidance. Gurudev immediately comforted her, telling her that she and her family should think of the Ashram as their own home. The children literally grew up around the Ashram and Gurudev personally looked after them. What a joy it was for him now to see

three of those girls in London, grown up with families of their own.

Gurudev spent the next few days hosted by Kaali Rosenblum and Kevin Smith. They kindly drove him to Coventry to visit Jeya Rasiah. Jeya and his wife Nalayani are both doctors and now live in England. They were disappointed not to be able to visit Gurudev in London; but Nalayani was expecting a baby any day, and Jeya was recuperating from a knee operation. They were thrilled to receive the news that Gurudev would visit them to give his blessings to them and their unborn child.

After returning from Coventry, Gurudev enjoyed a delicious Indian dinner in London at the

Viceroy of India Restaurant, owned by the Harilela family and managed by Mr. M. Kaul. Joining Sri Gurudev for dinner, Mr. and Mrs. Kaul had many questions. Mrs. Kaul said, "It's like when one meets a doctor at a party. It's hard to resist asking for medical advice. The same way, Swamiji, though you came to enjoy a dinner, may we ask you some spiritual advice?" Of course, Gurudev lovingly showered all his blessings and answered their questions as well as paying a visit to their home afterward.

The next day, Gurudev said goodbye to everyone at the London airport and began the return trip to Yogaville, Virginia and the LOTUS construction.

-Sister Devi Chaitanya

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Additional information will be given in the next issue of Integral Yoga, or write to:

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- Sri Gurudev

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"You should have the belief: 'Yes, I am in God's hands. I know that he is with me always, protecting me.' Simply knowing that is enough. That assuredness will make you achieve anything. Nothing becomes impossible. An ounce of faith is all that is needed."

- Sri Gurudev

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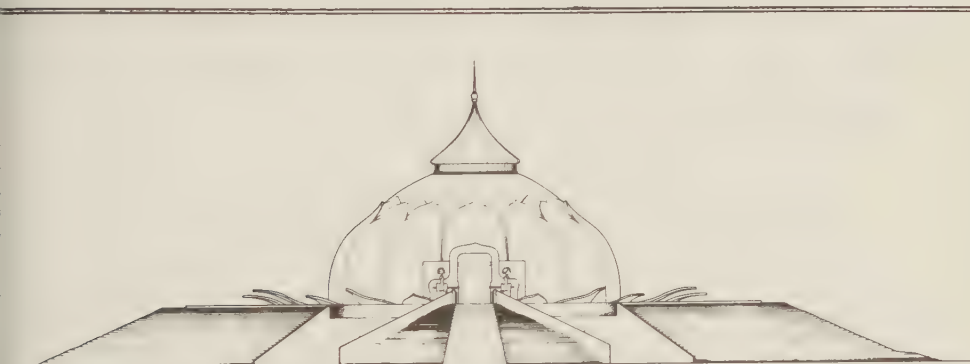
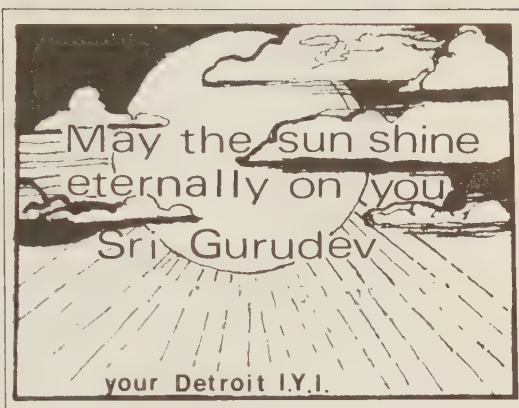
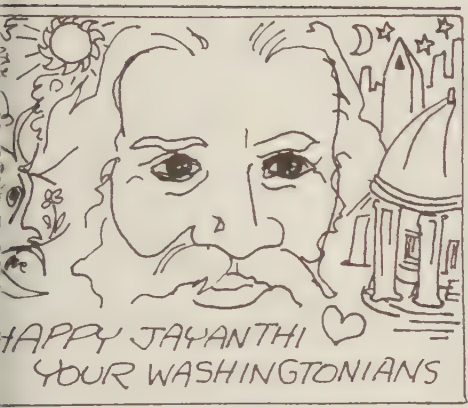
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"It's all His name,
It's all His form,
It's all His deed -
And it's all for good!"
- Sri Gurudev

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Jayanthi

Messages:



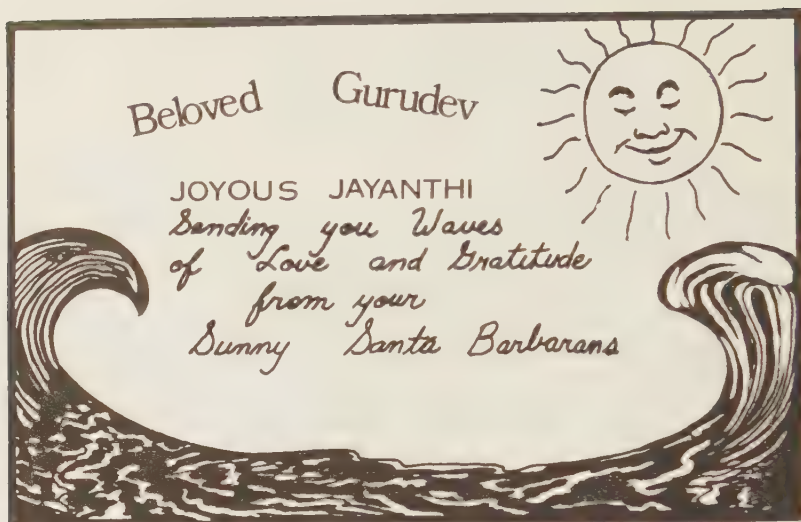
The Light of Truth Universal Shrine

*"Let Reign The Immortal, Divine Light.
Let Us Be United In That Light."*

Rev. Sri Swami Satchidananda

*Dear God, We thank you for sending this great soul,
Sri Swami Satchidananda, to do your work here among us.*

-Satchidananda Ashram-Yogaville Virginia & Office of Sri Gurudev-



My Teacher, I bow to Thee in awe and reverence!

Whilst I am daily singing Thy Divine Songs

- songs full of honeyed sweetness -

I wholly forget myself.

Is it only the tongue that sings?

No. Never, never the tongue alone!

My whole frame sings.

My whole mind sings.

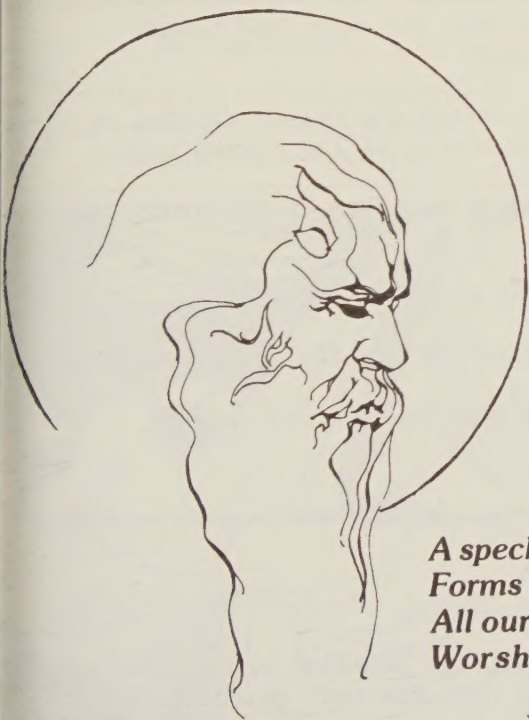
My whole life sings.

Indeed, the godly life within me also sings.

- Saint Ramalingam

Happy Jayanthi, Gurudev, Your San Antonio Family

*Behind each face, hundreds wish You
a glorious Jayanthi!
Your loving Los Angeles children Õ*



***A speck of dust from the Master's feet
Forms a bridge ore the sea of change;
All our delusion can be undone;
Worship Him in everyone.***

Your San Francisco Children

DEIGN TO GRANT ME THE MIND THAT WOULD
NEVER FORGET THY HOLY FEET

My Lord!

I may take any birth among the myriads of lives.
I may escape being born at all.
I may enjoy life on earth or in heaven.
I may be afflicted with sorrow.
I may be prosperous.
I may suffer adversity.
I may be wise.
I may be a simpleton.
I may acquire any of the good or the evil of the world.
I may lose any of the good or the evil of the world.
I am be, forsooth, indifferent to all these.

But I have one boon to ask of Thee, My Lord!

Deign to grant me, O Lord! only the mind that would
never forget Thy Holy Feet.

O Thou, the Physician that curest the cosmic disease of
sorrows and pains by the elixir of Thy loving Grace!

O Thou, the Lord That dwellest in glory in the heart of
Reality!

O Thou, the Lord of glorious Wisdom and Grace!

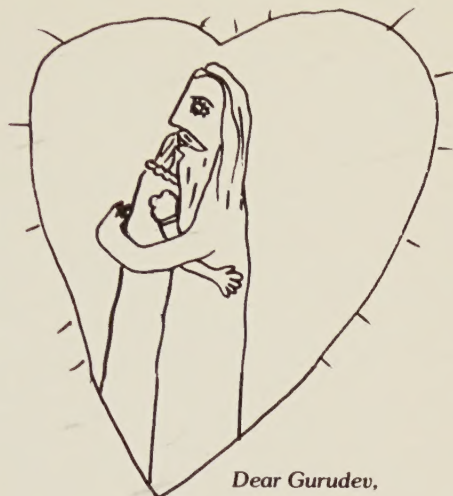
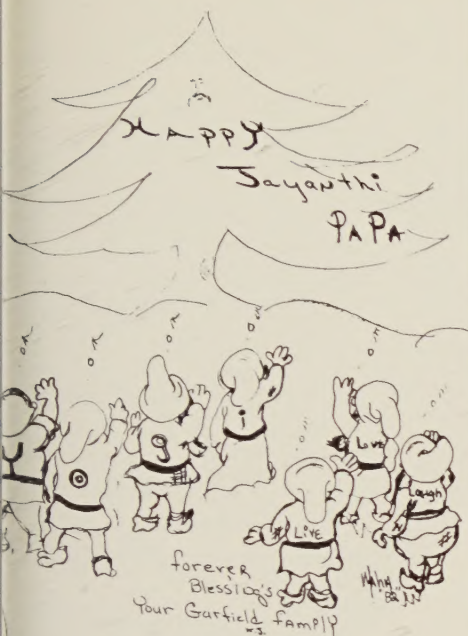
O Thou, the Lord Whose Lotus Feet are the Refuge of all!

Deign to grant me the mind that would never forget
Thy Holy Feet.

Revered Sri Gurudev,

This prayer of Sri Ramalinga Swamikal expresses
the heartfelt feelings of Your New York children.

JAI GURUDEV!



Dear Gurudev,

Five years of my life
I have spent with thee
You have taught me
How to be free
To do that is up to me.

Thank you for teaching me what
happiness is, and how to be happy.
Kisses and Hugs from Your
Yogaville Vidyalayam

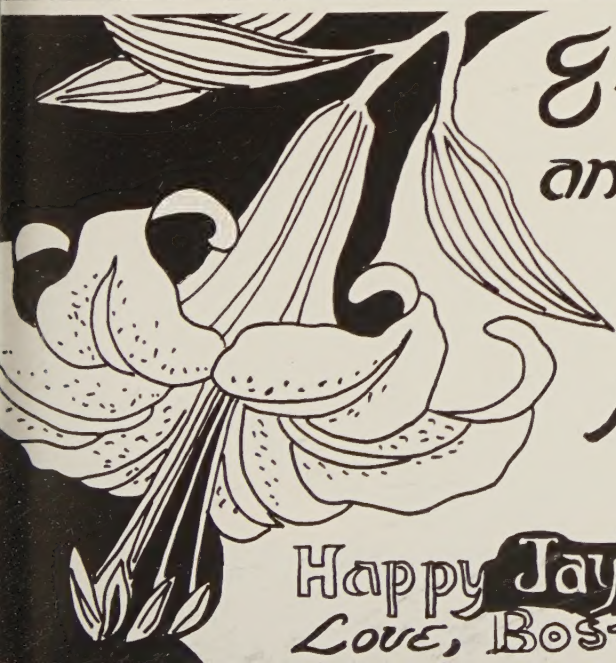
Beloved Gurudev,

Thank you for the opportunity
to participate in the realization
of your glorious dreams of

LOTUS, Yogaville and everything
else. We are so blessed.

BLESSED JAYANTHI!!

With all our love from
the Chicago IYTC



Grateful for
another year
in your
presence of

Light -

Happy Jayanthi '82

Love, Boston IYI Family

Happy
Jayanthi
Beloved
Master
of
Light
Love
+
LOTUS



from Your
Montreal
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